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THE AMERICAN McALL RECORD

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interests of
La Mission Populaire
Evangélique de France

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THE AMERICAN McALL ASSOCIATION
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THE AMERICAN McALL RECORD

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VOLUME XXXXVI

MARCH, 1928

NUMBER 2

THE FORTY-FIFTH ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

will be held in the

IMMANUEL CHURCH

Corner Farmington Avenue and Woodland Street, Hartford

Wednesday and Thursday

May 9th and 10th

Chairman of Hospitality

MRS. JOHN H. THATCHER

162 Capital Avenue

Hartford, Connecticut

The Wednesday evening meeting will be held in the

SOUTH CONGREGATIONAL CHURCH

Corner of Main and Buckingham Streets

The following four new members have been added to the Paris Committee, M. Louis Bergeron, an engineer; Colonel Rolland; M. T. W. Wheatcroft, pastor of the Lutheran Church of the Redemption, and M. P. Durand-Gasselin, pastor of the Reformed Church of the Etoile.

Reports of the work at the new *Fraternité* at Arcueil continue to be very encouraging. At the *Fête de la Paix* the auditorium was crowded, the children singing and giving *tableaux vivants* to the delight of their parents. A good many men now come regularly with their families. M. Le Goff is particularly pleased with the conquest he has made of one of the worst Communists in the *Cité*, a man who has, indeed, become a veritable intimate of M. Le Goff and who helps him in many ways.

M. Jalaguier reports ever greater enthusiasm on the part of those who come to the redecorated and enlarged *Maison Verte*. Partly, no doubt, because of the added attractions of the place, but primarily because of the qualities of M. Jalaguier himself, the enrollment of the present year has exceeded that of recent years and for children and adults alike the plant is an

ever more powerful magnet. M. Jalaguier is looking forward to the time when the dispensary and new gymnasium are ready, which will not only add still further to the attractiveness of the *Maison Verte*, but fit it for a still greater service to the Montmartre community.

Pastor Bruce, of Amiens, makes similar comments in regard to the increased activities and new interest in the *Maison Fraternel*, since the playground and gymnasium were opened. How much more widely the Mission's influence could reach were every post fitted up with modern equipment! Every additional attraction that tempts the children to pass another half-hour, or hour, of each twenty-four on the Mission's premises means just that much more in the way of permanent results in character-building.

The *Sébastopol* hall, in Paris, in addition to its nightly meetings, will hereafter also be open in the middle of the day, welcoming students from the *Ecole Centrale*, the national school which supplies France with so many of its distinguished engineers. These young men will come for the study of religious questions, in particular the Gospel.

One of these students was converted by a young workingman who now distributes invitations to passersby at the entrance to the hall. Since his conversion this young engineer often joins his friend at the door, urging those who are passing to come in and hear the message of salvation.

The return of Dr. Goodrich to Paris, in particular to his old church in *rue de Berri* during the absence of the present pastor, Dr. Cochran, in the United States, has been an event of much moment to Dr. Goodrich's numberless friends in the French capital and more especially to the Paris McAll Committee of which he was a member for fifteen years and of which he is still a vice-president.

A reception was given to Dr. Goodrich recently at 47 rue de Clichy by the *Comité des Amitiés Françaises*. M. Fuzier, President of the Committee, presided and alluded to the many claims which Dr. Goodrich has to the affection and gratitude of French Protestants. "His name," said M. Fuzier, "remains indissolubly associated with the work of the American Prot-

estant churches on behalf of our French churches destroyed by the war." A framed photograph of the plaque, commemorative of the American Legion, and recently unveiled at the Church of the Oratoire, was given to Dr. Goodrich. Pastor Henri Anet, of Brussels, also a member of the Committee, was present as a representative of the Belgian churches.

The usual crowd of eager children packed the *Foyer* at Lille at the time of the Christmas-tree celebration. Christmas dainties were given to all and the regular attendants at the Sunday and Thursday Bible Schools received gifts of clothing as well.

Mlle Jeanne Nick writes of the outstanding happiness of one little fellow who had only recently come to the *Foyer*, as he spends most of his days taking care of the younger members of his family, now dragging a little sister along the street and now carrying a sleeping baby. The Sunday before the *fête* he was at the school waving his card, his face beaming with a bright smile as his gesture announced that he was coming to the Christmas-tree. The tree was not lighted until five o'clock, but the eager little chap was in the court at two!

The addition of Mme Benoit, wife of Pastor Nick's brilliant young assistant, to the staff of the *Foyer* is hailed by everyone. Mme Benoit, having completed her medical studies, will not only share in the direction of the work for the young women, but give of her professional skill to the many families attending the *Foyer* so much in need of the kind of help she can render.

Regularity of attendance and marked progress in their lessons have been characteristic of the children who have come to our Sunday and Thursday Schools this year. The advanced class for pupils from fourteen to eighteen years was well attended. A group of older girls accepted joyously the responsibility of monitors for some younger children. Our children take a real interest in missions and when, one Sunday, we gave them little envelopes for their offerings toward foreign missions they brought them back the next week filled with sous and francs, the fruits of their little sacrifices during the week. Our annual *fête* was a great success, songs, recitations and speeches all emphasizing the idea of brotherhood.

C. SAVARY

CHRISTMAS ECHOES

The Christmas fêtes of 1927 brought, if possible, more than the customary joy. Not only were the children and adults of the Mission's halls all remembered in successive celebrations, but an unusual number of unfortunates as well.

M. Sabliet writes of a beautiful tree sent to Marseilles all the way from Savoie which "stood up" to a half-dozen different celebrations. At the old *Salle du Port* there was a large family party, 120 in all. The *Soirée* for the Thursday School at the hall *Belle de Mai* assembled fifty children and nearly 150 adults. The programme consisted of a lantern talk upon Christmas, the slides representing the paintings of the great masters; recitations by the children; songs; an address by M. Biau and a generous distribution of gifts, some of these being awards for regular attendance.

One of the most touching occasions was the evening dedicated to the children of the Armenian newsdealers. Fifty-eight of these poor little expatriated ones came in, accompanied by M. Yhazarossian, the missionary pastor of the Armenians of Marseilles. It would be impossible to describe the joy on the faces of these little folks when the tree was lighted! There were stories and a talk in Armenian upon the birth of Jesus, Armenian hymns, recitations and a distribution of chocolate, cakes and oranges, as well as some useful gifts like stockings, handkerchiefs and clothes.

M. Cooreman writes of the Christmas at Bicêtre: "On December twenty-fourth Christmas was celebrated in our hall for the first time on behalf of the 'halt and the maimed and the blind' from Vincennes. These poor old people came to the number of 190. The program consisted of songs, recitations, piano and violin recitals, and the Christmas story was told by our new director, M. Chastand.

"For an hour-and-a-half our unfortunate friends from the *Hospice* were cheered and warmed as they sat before the brightly illuminated tree, listening to the Christian hymns, and for this length of time, at least, had a little of the burden lifted

from their sad lives and got a gleam of the light from 'On High' to illuminate the darkness in which they so continually live.

"Thanks to the generosity of the Paris Committee we were able to give to each one a little remembrance, a package containing a handkerchief, a mandarin, a cake, a ham sandwich and an almanac of 'Bons Conseils.' The tree was relighted on December twenty-fifth for the children of the Thursday and Sunday Schools. There were seventy present, including some more prominent families than last year. The municipality organizes each year a Christmas *fête* at the same time with ours, but on the whole we have lost very few. There were thirty children who had been present at the schools forty times during the year; twenty had been on hand from twenty to forty times and about thirty represented the floating element. Fifteen mothers brought their babies, future members of the school, so that they might have their share in the good things from the tree. Our programme with its eternal message of Christmas was beautifully rendered to the joy of all."

Sordid and sombre as is the old Faubourg hall, M. Drancourt writes that it "shone with joy" during the Christmas celebrations. "Isn't it beautiful! Isn't it beautiful! Isn't it beautiful?" cried the children over and over as they gazed at the tree. A baby of sixteen months, seated on her mother's lap, usually a very restless child, never moved her eyes. The children's songs were beautifully rendered; they can sing when they try! The children of the Faubourg are not always models of conduct, but during the celebration not one stirred on his chair, no one stuck his elbow into the ribs of his neighbor, nor so much as whispered into his ear. On the contrary, they were all attention, replying to questions, laughing boisterously at anything amusing and quickly taking on again their serious look at the story of the first Christmas.

Then came the distribution of gifts, clothes, playthings, candy and oranges. The clothes came in the boxes from America.

A young American woman, following courses at the Sorbonne, and living with us, helped us in the preparation of the packages and in the distribution of the presents. Despite the distinguished circle in which she lives at home and the many beautiful trees she has seen, she was kind enough to say that she had "never enjoyed a Christmas so much as ours."

Many comments on the happiness the gifts gave could be repeated: "Ah, I shall be warm now," said a girl of thirteen, "as I start off for my work these winter mornings." This child is the eldest of four children, the father being a faithful attendant at the hall, but unable to earn enough to support the family, especially as his wife is an invalid subject to sudden nervous attacks, so that the thirteen-year-old girl has to assist in earning the family livelihood as well as to act in place of her mother to her younger sisters.

One of the "mothers" said to us the week following the fête: "Ever since Jeannine got her doll which talks, she insists on taking her to bed with her every night!"

The tree was relighted a couple of days later for the "mothers," over a hundred being present. We were honored, to the delight of everyone, with an address by our new director, M. Chastand. As in the case of the children, many useful things were distributed.

On New Year's Day some of us carried a little tree to the nearby hospital and set it up in the ward occupied by forty-two women ill with incurable diseases. We shall never forget the expressions on the faces of these poor souls, some of whom have been waiting for death for ten years. Many and warm were the comments of gratitude, especially with reference to the story of Jesus' birth which I related to them with as many words of encouragement as I could find.

M. Paul Malan, son of M. Malan, of Nice, continues his preparations for his future career as a pastor and evangelist by helping at every opportunity in the work of the Mission to which his father and mother have given so many years of their lives. "Paul" is carrying on his studies at the theological seminary in Paris, but finds the time, nevertheless, for outside

engagements. One of the last of these was to "preside" at the Christmas *fête* at the Villa Bonne Humeur, the Orphan Home, at Châtillon. Mme Roustain writes that he "has learned the secret of capturing children's hearts." There were present about the beautiful tree not only the orphans who are spending their winter at Châtillon, but also those invited to come in for the occasion. The story of the first Christmas was as new as ever, the hymns were sung with great enthusiasm and the Christmas stories were awaited with impatience by all the little ones. Recitations and further songs preceded a little play prepared and acted by the orphans. The programme ended with the "Psalm of the Hours," the hours being represented by twelve little girls in white and each carrying a branch of boxwood in her hand.

Then came the distribution of gifts, oranges and candy and each of the fifty children present exclaimed with satisfaction over his or her present. The large hall was transformed into a veritable *salle de fête* and the rest of the afternoon was spent by the children in gleeful and happy games.

THE YEAR IN THE FAUBOURG ST. ANTOINE

PASTOR ALBERT DRANCOURT

Notwithstanding our imperfections, we know that the message which we proclaim accomplishes good. Of course, when a work of evangelization does not lean directly upon a church, consolidation is difficult. For one convert, who has the courage to follow his convictions to the end and to attach himself to a parish where he knows no one, there are many who do not dare to take this step.

At Christmas one of the "mothers" who had been coming to the Faubourg meetings for eighteen months joined the Lutheran church of *Bon-Secours*. She did not take this step until she had attended the church services for a considerable time, so that her membership was the result of deliberate reflection and prayer. It is hardly necessary to add that she is one of those vital Christian characters in whose faith there is nothing of the provisional or approximate. Of course, the more timid ones who have, however, taken the decisive step

which separates indifference from faith actually live up to what we call in France the "*foi intérieure*."

Not only are we unable to do the work of a church, but we are often humiliated at the wretched exterior of our hall which seriously handicaps our work. Of this we had striking proof at the beginning of the year. Certain students had asked if they might make a try at something new and we welcomed their proposal and did all we could to help them make good. They took their stand in the archway by which one enters the hall and sang hymns, with the result that a large group gathered upon the sidewalk. The police, however, put a stop to this because it congested traffic. Then the students pushing on into the hallway continued their singing for the group that had entered, but the owner of the house gave us to understand that this annoyed the other tenants, so this attempt to attract passers-by was immediately checked.

There are other facts which guarantee the much greater influence we might be able to exert did not the character of our hall prevent. Recently, our devoted co-worker, Mlle Liénard, visited a family the children of which, among the best pupils of our Sunday and Thursday Schools, had been coming less regularly. "Why have we not seen your children lately? They are not ill, I hope," said Mademoiselle. "Happily no, but I must tell you frankly that during this fine weather I do not like to have my children shut up in your hall. It is all right in winter and we are happy to have the children there and they would always be present if you had more sunshine and space."

What of the souls of the children which we attempt to lead to Jesus? We are witnesses sometimes to cases of the sulks and rivalries quite like those one sees among the grown-ups, but almost always the trouble quiets down when someone of the number exclaims, "Jesus wants you to love Him!" Little children of the Faubourg, it is His words which are engraved upon your souls more ineffaceably than if they were chiseled in marble and which life will never destroy. On your life's journey, may they always continue to be both your guide posts and your light!

But, notwithstanding our difficulties, each year registers

new encouragements. For example, one night Mme J. was taken with a choking spell and got up without awakening her children. Seizing her Bible she began to read it and to pray until the crisis had passed. In telling us the incident she said, "I put myself and my children in God's hands and then awaited His will. What strength is mine just from believing in Him and being assured of His love." One of our "mothers" since her conversion has exhibited a zeal which fills us at once with admiration and humility. Her sole desire is to lead souls to the Saviour. She never loses an opportunity to affirm her joy in being one of Jesus' redeemed ones. Someone called her attention to a mussel peddler, Protestant born, who lives near the *salle* and at once she undertook to get her to come to the Mothers' Meetings. "With God's help I shall win her," she said, and win her she has. How can we be sufficiently grateful for the feelings which God puts into certain hearts which it would seem were entirely hostile, or closed? For instance, Mme G. is the indifferent wife of an ultra-Catholic husband. She was brought to our meetings by one of her friends and continued coming with the hope of arousing her husband from what she called his "bigotry." And so it has come to pass that Mme G. has awakened from her indifference, opening her heart more and more as her spirit takes in the Gospel. Strangely enough, the husband himself, most happy over the new attitude of his wife, is glad to have her come to the meetings and even better yet, never lets her forget them, were there really any danger of her doing this! On her return home, he is always interested to hear what she has learned and so, by the grace of God, a soul has passed from darkness to light.

As we review the year's work, despite our limitations, we cannot but repeat the Psalmist's words, "Bless the Lord, oh my soul and forget not all His benefits!"

NANTES

H. GARNIER

BOY SCOUTS: During the winter months the outings of the troop are naturally fewer, but it has partaken in the various activities of the *Fraternité*, such as *fêtes* and campaigns for

the Blue Cross. The regularity of the attendance at the Wednesday evening meetings is remarkable, our only drawback being that several of our scouts are kept away by their evening classes. Disciplining some of our young scouts is not always very easy; our boys of thirteen, fourteen and fifteen years still feel the aftermath of the war. In some cases it is a real trial of willpower, while at the same time a spirit of revolt and opposition to discipline is present. But though the course of education and preparation followed by our troop, in harmony with the programme and purpose of our *Fraternité*, is sometimes slow, progress is, nevertheless, real and several of our scouts have advanced not only from the technical point of view, but also morally.

Perhaps the standing of the troop would be higher if we limited ourselves to a purely technical training; but we wish to make strong and active personalities. Toward this end, we believe that the only way is to enter the school of Christ and therefore we try "to make Him known and loved."

WOLFLINGS: The strength of the "pack" has been maintained. But, aside from what we would call the official life of the Wolfings, we notice a certain change due to the influence exercised over these children as against those outside of the "pack," namely, a strengthening of their characters due to their training. Thus several of the Wolfings who had been quarrelling for a long time were finally reconciled out of respect for their oath and their Scout law. "Out of respect for their oath and their Scout law," but chiefly because they had come to love Jesus as their chief and their Saviour.

CADETS: Our meetings for Cadets are very irregular. They take place on Saturday evenings, a time when the *Fraternité* celebrates most of its *fêtes* and holidays, its different meetings in which they participate. We have seen several of our numbers graduate into the Union for older children, so, despite many newcomers, our number is smaller than last year, due also to the fact that some parents object to their children going out alone at night. This winter several evenings have been spent in showing moving pictures already exhibited the same day to the *Ecole de Garde*.

YOUNG MEN'S CHRISTIAN ASSOCIATION: We have had decided encouragement in our work this year. First of all we rejoice in the steadfastness with which our young people attend our meetings. Doubtless this is due more or less to our effort at making these meetings as interesting as possible, but we feel certain at the same time that a deep religious feeling is being aroused in many of them. They love their Union because they feel that it satisfies their aspirations. Two of them told us confidently of their desire to work for God and we cannot but notice the progress made by these young people who through their contact with the Gospel try to put an ideal into their lives, the ideal, namely, of Jesus Christ.

THE CHILDREN OF PEACE: Our group is steadfast in its work. Our task is too beautiful for us to relax our efforts. What could be more faithful to Christ's principles than to work for peace by impressing upon the minds of the young and showing to the children who come to us the sad consequences of hate. But, if our task is beautiful, it is at the same time very delicate. We must reckon with the character of the child, with its environment, its education. We must patiently repeat the reasons why we prohibit in the *Fraternité* toy guns and pistols. We must teach our boys to play without fighting. We must teach them first of all to love.

TEMPERANCE: Our group of temperance workers keeps steadily at its difficult task. The war against alcohol is not an easy one. There are so many errors to correct, so many prejudices to destroy and so many powerful adversaries to counteract our efforts! Nevertheless, we keep faithfully at our work. Through propaganda, posters, papers, pamphlets and meetings we seek to educate the public. Through the moving pictures and stereopticon we try to teach the young. At these performances from 300 to 350 children attend each month. The principals of the schools in the neighborhood ask their students to attend. Here is an excellent way of instructing as well as protecting our young people. It would be difficult to state the definite results obtained, but it is not useless to repeat here the statements of two officials of the neighborhood with regard to our anti-alcoholic propaganda, namely, that in

the six or seven cantons (in which we work) alcoholism is on the decline. We realize, however, that there is still much to be done. We come into contact with too much misery, too much unhappiness, to relax our efforts. We wish to save those who are perishing—the victims of alcohol—and to make known to them the secrets of deliverance and of life.

LA BONNE NOUVELLE

M. CLAERHOUT

At Charenton, on the Marne, we noticed at once the interest of the bargemen. As they passed on their barges we handed them a little packet containing a gospel, a *Bon Messenger*, and some gospel tracts. Now that this is known, they steer as close to us as they can and ask for "the continuation of the little books."

When a bargeman passes in the evening, he always asks if there is a meeting. If there is, he moors near for the night. This floating population numbers over 50,000 souls. Around Paris alone more than 2,000 boats circulate. As we passed Chelles a woman washing her clothes in the canal told us she had been brought to the Lord when *Le Bon Messenger* had passed, and since then she had attended our Gospel meetings at Lagny.

At Veires the lock-keeper said that when a little child she had attended meetings on *Le Bon Messenger*, and that ever since she had hoped to hear the Gospel preached in the same way, but had never had the opportunity. We told her about the meetings at Lagny. Before we could anchor at Lagny several people came to welcome us and we found that many who had attended *Le Bon Messenger* had remained faithful to the Gospel. Here we had fine and interested audiences who found the meetings too short even when the rising river gave them wet feet to get ashore. A Parisian governess offered to play the harmonium.

We had constant requests for interviews. One was from a young man who came in to oppose us and who was to leave the next day for Paris to work for "L'Action Française." At one in the morning he decided to stay a fortnight longer so as to attend all our meetings. He bought a Bible and when

he did go to Paris it was to look for work at his former trade of shoemaker and to attend Gospel meetings. He has since come back as far as Esbly to see us and told us of his longing to do Gospel work.

At the request of young men, who could not come to our Thursday meetings as they were at work, we arranged lantern lectures on Wednesdays. Far more grown-ups than children came to these meetings and they were so successful that we had to repeat some of the subjects so that everybody could see them. One night we had to hold our service in the open air on the prow of the boat, for, according to the local papers, more than 2,000 people were crowded on the bridge and the two shores of the Marne.

At the request of the people living in outlying districts we also held Sunday afternoon meetings and we thus reached hearers from eleven other villages. Most of our hearers come home very late from their work in Paris and have to get up very early, but they missed no meetings preferring to go without their supper. We believe that the seed thus cast upon the waters will not be lost.

At the Chalifert Lock, while we were waiting for the ice breaker from Meaux, our tug having in vain tried to get us through the ice, several people came aboard for information and this turned into a real meeting. An agent of the Canal Company witnessed to the good he had received at a meeting on the boat in the Yonne and two families begged us to visit them so as to have longer talks.

At Esbly, though we arrived late at night and had no time to advertise ourselves, about thirty working men came to the first meeting and the audiences grew each succeeding night. Interest in the Gospel was shown particularly by the purchase of Scriptures and when we said, '*La Bonne Nouvelle* must go on to continue her work of scattering the seed, all the hearers protested. They sent a petition to the Committee in Paris begging that the boat might stay a little longer and greatly surprised us by presenting us with a gift in the very middle of a meeting! So as to be able to hear the Gospel after we leave they have banded themselves together to hire a hall in which speakers sent by the Mission will preach the same message as

Rayon de soleil. (Pour jeunes.)

Que votre lumière briso devant
les hommes
Madr. V. Is
E.O. Excell

Léger et gracieux

1 Je-sus me de-ma-de diè - tre Un ray-on
2 Je-sus me de-ma-de diè tre Un ray-on
3 Ohi, Seigneur, don-ne-moi d'è tre Comme un ray-
4 Oh! que m'on-blit moi-mé me, Je ne m'ef-

Piano

de so leil.
bien - fat saint,
on d'es poir
for - ee plus

Qui ga-ment fas so cou-
Comme un re flet de ce
Pa rais-sant à la fe-
Que diè tre pour ceux que

naï tre Son à mour sans pa reil,
Maï tre, Ai mable et com plai sant,
nè tre, Quand le ciel est tout noir,
j'ai - me, Un re flet de Je sus,

Refrain
Un ray on! de joi e, Un doux ray
on de so leil, Que Jé sus en
voi, e, Oh! quel bonheur sans pa reil!

5

Que partout moir gau sourire
Et ma joyeuse humeur
Sont au baume à qui sompire
Et réjouisse un cœur!

Refrain. Que Jésus m'emploie
Et qu'il me rende parciel
Aux rayons de joie,
Aux doux rayons du soleil!

Paroles de Ch. Rochetier, pasteur
Prononcez raison, et pas ca-ion ou rai-on, comme quelques-uns le font; Yé équivaient ici à deux i

on the boat. Many have said, "They have told us about the Gospel; if they go away what will become of us?"

A lady, a pious Catholic, said, "The first time I went to the boat I was so surprised not to see one practising Catholic there, nor one of those Protestants of whom I heard there were thirty in Esbly, that I nearly went home. Then I said to myself, 'Since I am here I may as well stay to hear what they have to say' and what was said did me so much good that I bought a Gospel, then a Catholic New Testament and then a Protestant Bible and now every time I read it, it is like a new light that shines ever brighter and brighter."

Our work is discussed everywhere, in the trains, the cafés, cinemas, markets, and coming out of church. All this shows that the people are not indifferent to the Gospel we preach. This Gospel is sung by the children as they play and by the mothers at their work. No doubt, alas! some of the hearers may only retain a passing impression of the meetings, but the words of "Les Chants Populaires" will remain in their memory, to be recalled in years to come as have been those sung on board *Le Bon Messager* at Coupvray.

To sum up: At Lagny we reached a population of 13,000 spread over fifteen Communes; at Esbly 5,000 scattered over ten Communes. These scattered settlements, becoming ever more numerous outside Paris, and often difficult of access; constitute a great problem; their populations are not in touch with any church and they are completely destitute from a spiritual point of view. It is a new task, and certainly a pressing one.

Up to the end of March we held 190 meetings for adults, with 12,414 hearers, 194 meetings for children, reaching 2,370. We sold 2,750 Scriptures, 2,000 hymn sheets, 860 *Bon Messagers* and distributed freely 22,000 Gospel tracts. This does not include what was given to the bargemen. We have realized that there are many more souls than we could have believed who are drawn to the preaching of the pure Gospel.

SAINT NAZAIRE

H. GARNIER

The *Fraternité*, despite its great limitations, continues its work of conquest in the midst of a sympathetic population.

The ideals of love and of the New Testament Christ have a most blessed influence upon these workers. "Christ," say our friends, "is our brother." We endeavor to have all understand that He is a brother, a loving brother who gives to life a sense of the divine, a brother who is also a Saviour. We are happy to say that there are those who have come to understand that. God has worked in hard hearts and lives have been built up in Him. This was the experience of one of our friends who recently said to us: "What a change at home since I joined the *Fraternité*. I am very happy," and it was the experience also of the woman whose husband had become a member of the Blue Cross and who said with quiet and serene joy, "Life is now so much better with us. My husband stays home and brings us all his pay."

Our Thursday School and our Children of Peace give us likewise much encouragement. We have somewhat fewer children, but a splendid work is being done. We rejoice in this as we realize that our youth is "*our future*." We will keep them and see them grow up to be the servants of the Master whom we endeavor to have them know and love. Our Society of Peace Through Right and our Circle of Social Studies are always interesting. Many of our friends begin to realize that the Gospel is not necessarily opposed to social reform and that Christ is above all the Prince of Peace. As one of our friends, a Christian socialist, put it, "The Gospel is Life." It is that exactly which we wish to imprint upon the hearts of all who come to us. The Gospel is life—the full life, the normal life, that which takes its beginning in God and expands into peace and joy and love.

AFTER THIRTY YEARS

The many friends of M. Merle d'Aubigné will be at once surprised and shocked to learn that his health has forced him to offer his resignation to the Paris Committee. M. Merle has given thirty years of his energetic life to McAll work in rue Nationale, Bicêtre and Boulevard Auguste Blanqui, in addition to his service as a member of the Paris Committee, his frequent addresses on the chapel-boats and his *rôle* as Corresponding Secretary of the American McAll Association, the



M. LE PASTEUR HENRI MERLE D'AUBIGNÉ WHO HAS GIVEN
THIRTY YEARS OF HIS LIFE TO "MCALL"

latter involving scores, not to say hundreds, of interviews with American visitors in Paris. Over twenty-five years ago, M. Merle d'Aubigné made a visit to the United States, as the representative of the McAll Committee and was a welcome guest among the eastern auxiliaries. As the son of the distinguished historian of the Reformation his welcome was accentuated. He has been the means of interesting many Americans visiting Paris not only in McAll but in the history of French Protestantism.

Although obliged to lay down his work as director of *La Bienvenue*, M. Merle will continue as a member of the Paris Committee and for a time at least will also continue to act as a committee of one to receive at his home American visitors and to escort them to the bureau of the Mission, at *Pierre Levéé*, and to such other stations in Paris and outside as these friends may wish to see.

Despite his broken health, M. Merle has not yet quite reached the limit of "three-score years and ten" and it is the



PASTEUR ET MADAME LEENHARDT. M. LEENHARDT SUCCEEDS TO THE
DIRECTION OF THE *Foyer, La Bienvenue*

prayer of his many American friends that his health may prove in the end not to be entirely broken, but that, on the contrary, he may have before him still further years of service in the work to which he has devoted such a long period of his life.

The direction of the work at *La Bienvenue* has been put into the hands of Pastor Maurice Leenhardt, the son of the distinguished theologian, Pastor Frantz Leenhardt. The new director was from 1902-1926 a missionary in New Caledonia, during which time he translated the New Testament into the native tongue. Mme Leenhardt is the daughter of the late director of the *Musée du Louvre*, M. André Michel. She will be a most valuable aid in her husband's work.

CHRISTMAS TREES

PASTEUR BONIFAS

(M. Bonifas, pastor of the church at Montrouge, and one of the Vice-Presidents of the Paris Committee, speaks every week from October to June on one of the chapel-boats of the *Mission Populaire*. He is a great favorite with the boat audiences. He is also editor of the Mission's official publication, *Le Bon Messager* and a frequent contributor to the Protestant Religious weeklies and other publications. The following is a translation of an article from his pen, published in *l'Eglise Libre*.)

There will be some interesting figures to give in regard to the number of the Mission's children at the Christmas celebrations, but these have not yet come in. One may say in passing that these annual *fêtes* are a splendid means of evangelization.

The celebrations upon the chapel-boats brought out exceptionally large audiences and established contacts which cannot but have enduring results.

At Trilport, on December 24th, curiosity, of course, played its rôle. Yet, notwithstanding the competition in a nearby *café* where jazz band artists from Paris were present, as well as the competition of the local priest, whose *fête* was knowingly set for the same hour, 300 were present on the boat in addition to the babies in their mothers' arms. Those who could not get inside stood on the bridge, smoking to keep warm! Christmas night, far removed from the popular orgies, in peace and calm, this same crowd listened to the appeals of the Gospel. Many

who came in their working clothes had the air of shepherds who had left their flocks to come to worship! The voices of the children who rendered recitations and songs were sweet and fresh and recalled the choir of angels outside of Bethlehem. One tiny little girl became alarmed and disappeared, but gathered courage again as she softly sobbed in the arms of two kind, older girls and hid behind the gleaming tree.

Despite the novelty of the celebrations for many, the evenings were marked by much seriousness and in the last analysis it was the appeal of the Gospel which dominated the audiences.

After a long stay at Creil, the director of *Le Bon Messager*, M. Chollet, was planning to move down the river, but the many friends who had been won, very gently but very firmly demanded that the meetings there should continue. Evidently, a profound impression had been made on the people of the region. It was at Creil, accordingly, that the Christmas celebration took place. Despite the frightful weather, the cold and the mud, people came from long distances and entirely filled the boat. The feeling was tense and, when M. Chollet said that Jesus had taken the hand of man and placed it in the hand of God, many eyes were filled with tears. As on the *Bonne Nouvelle*, the candles shone in the eyes of many children, but many older persons acted as though they were still children and eager to call upon God as their "Father."

Of course, there was opposition on the part of the intolerant, both among the Communists and the Catholics, but without success. If one should ask the reason, the answer would be that the people have always felt our disinterestedness, our respect for their liberties and their convictions, our affection.

A Communist said to us, "We did not know this Gospel, this Jesus who has been spoken of on the boat, but the interest in religious things has been shown in the attendance at the meetings."

ADVANCE POSTS
EMMANUEL CHASTAND

We often use the term "Advance Post," when speaking of our evangelistic undertakings. The words, of course, evoke the idea of combat.

Unfortunately, however, the most advanced posts often are not honored by an attack, utter indifference being the only greeting they receive. It is for this reason that it becomes necessary to sally forth and make actual assaults in order to disturb the serenity of unbelief.

In the workingmen's sections in the outskirts of Lille, you might have seen recently two young men dressed in blue blouses, putting up posters on the streets. These posters announced a meeting to be held at which would be discussed the question, "How may one become free? By what force?" The two young men were pastors M. Rosser and M. Benoit, members of the staff of the *Foyer du Peuple*.

With the co-operation of Pastor Nick these friends have undertaken a campaign to awaken indifferent souls from their torpor and to reconcile them to Jesus Christ by eliminating if possible the prejudices which have filled their hearts. Halls were rented in a dozen different localities, including moving picture places, *cafés* and dance halls. Starting their day's work with prayer, our missionaries set out and went from door to door and street to street announcing with a loud voice the evening *conférences*. The audiences ranged from twenty-five to 175, the majority being men, including Socialists, Communists and even Anarchists. It was somewhat disappointing after all the pains taken that there were not larger crowds, but as one of the Communists said, "We have never had so many at our own gatherings."

The speakers argued before these various types of mind the powerlessness of the unaided man to set himself free from sin, from immorality, from alcoholism and from war. Then shining examples of men who had been transformed affirmed the power of the living Christ. They had already been told that the name and person of Jesus had the respect of many. A Socialist had declared, "If you should speak of Christian religions, we should have many exceptions to offer, but when you speak of Jesus Christ, how could anyone not be in accord with Him?" Accordingly, when Christ was spoken of, one listener said: "We have nothing to say in rebuttal; we have never heard anything of just this sort; we must take time to think."

After the meeting was over fifty people waited in order to have a more intimate talk with our evangelists about Christ. It was a veritable brotherhood gathering! The *café* keeper offered free drinks and the owner of the hall refused to let the evangelist pay for the light!

One man, shrugging his shoulders at the testimony given to Christ's redeeming power, declared that he had no need of Jesus, nor anybody else, in order to be master of himself. He was answered with the words, "Very well, then, evidently our message is not for you and so you had best not waste our time, nor your own, by anything further. I should advise that you go home!" He went out but in a few moments was back again listening very seriously. In the end, just as the preachers were leaving for their train, he asked that he might accompany them to the station and along the way he confessed not only to his pride but to his moral wretchedness: "No one respects me; I do not even respect myself; I am most unhappy. What can I do to find the road to inward peace and my personal honor?"

What the results of this campaign will be no one can, of course, say. In any case, new ground has been broken and sown and with one of our Socialist hearers we can say, "At such gatherings as that at least one is not losing his time."

THE SITUATION IN ALSACE

MRS. HENRY F. BOARDMAN

Last summer in Bennington I had the pleasure of meeting again General Janfflieb. He is Alsatian born; his wife is an American. He fought during the World War and was Senator for the Bas-Rhin (Lower Alsace) from 1920-24. He is well posted as to the conditions in Alsace, the debt and general politics in France, which he explained to me most clearly. So few people know about Alsace. I thought that as Juniors and workers for Vacation Colonies of France, you might be interested to hear a little about it. Alsace, which was returned to France in 1918 and which we as Allies helped to free from Germany, is in a dangerous state. Unless France and the

French Alsatians awake to this fact and stop the underhanded propaganda of the Germans, Alsace may be lost again. Shall the war have been fought in vain? Alsace is my country and that of my ancestors for the last 500 years. They have always lived in Mulhouse. We were there during the Franco-Prussian War in 1870-71 and I remember many harrowing facts regarding it. The retreat of General Bourbaki to Switzerland, our own flight to Switzerland and our return to a Germanized home. The Germans remained in Alsace forty-eight years, but I never lost hope of its belonging to France again. Alsace as a borderland has changed hands many times, yet she always preferred to be under French rule. After the Franco-Prussian War, thousands of French people left Alsace rather than become German. Unfortunately, this made room for thousands of Germans who settled in that rich country. The result is that there are now 350,000 Germans of a third generation, out of a population of 1,700,000. Many who had made marriage ties were allowed to remain after the Treaty of Versailles. They are the ones who are now making an insidious propaganda, backed up by the clergy and Germany. They have their German paper, necessary funds come from Germany and from their Alsatian Club in Frankfort. In Germany the Church still depends on the State which pays its clergy. In France the separation occurred in 1906 and, after a few years to adapt herself, Alsace will have to submit to this law. The present clergy does not like this, for it is strongly impregnated by Germanism, having studied in German seminaries and is, accordingly, naturally hostile to France. Abbey Mueller, at present Senator in place of General Janfflieb, is thoroughly Pro-German. He studied in Germany and was decorated by the Kaiser for his devotion. The clergy considers France impious, immoral, persecuting religion. It spreads tales, saying there is no first communion, no baptism, no religious marriage allowed in France. The peasants and ignorant people believe it. Already, in 1920, there was opposition to the teaching of the French language in the schools and the official use of it. Many of the clergy ignore it, and do not wish it taught, for fear they will gradually lose their influence over the growing generation.

Another reason for dissatisfaction is the taxes which are higher than in 1914; but that would be the same under German rule. Also, the railroads, which belonged to the Empire, were taken over by France at the Armistice and are now claimed by Alsace as its own. And so the discontented, the German born, are striving, as a first step, to declare an autonomy in Alsace, a sort of republic. If this is accomplished, Germany thinks, with reason, that she will not have much trouble to get Alsace back. What is to be done? The clergy must be trained in the French seminaries, the schools must become non-sectarian and French must be the language taught primarily. Religion must be taught outside of the schools. Alsace must pay for her own clergy, as she still enjoys the privileges of the Concordat. It must not be through a question of religious difference that Alsace shall again be separated from France. Under the guise of autonomy, federalism, Germany is ready to take back what she stole in 1871 and what we helped to fight for in the last cruel war.

It is best for us to be well informed as to the situation, so that when the time comes, if it comes, we shall be able to judge intelligently as to the rights of the question.

—Reprinted from the *Junior Bulletin*.

(Mrs. Boardman is a member of the National Board and writes with the authority of one born in Alsace.)

JUNIOR PARIS AUXILIARY OF THE AMERICAN McALL ASSOCIATION

At the first meeting of the Junior Paris Auxiliary there were present:

Miss Leet, Vice-President, in the Chair
Mlle Berthier
Miss Cann
Miss Chamberlin
Miss Poeter
Mrs. Colgate
Mlle Merle d'Aubigné, Secretary

A telegram from Miss Patterson was read.

Tea was served in Miss Leet's sitting-room. During the tea and afterwards Mrs. Colgate entertained the party by telling of her experiences with Juniors in the United States.

The Chairman announced the purpose of the meeting, namely, to discuss plans for interesting the American girl students in Paris:

1. Would it be advisable to call a meeting of students in January, to speak of the work of the *Mission Populaire*? It was decided that interest is more easy to foster by personal contact and by bringing together small groups and showing them the work. It was moved that a special folder appealing directly to the students should be printed and that Mlle Berthier should take charge of it. Special tours will be organized for different groups of students such as the Smith Group, the Delaware Group, which Miss Leet and Mlle Berthier may approach personally. Young men will be admitted in the groups and committees.

2. Call for aid in different centers: Each member will try to engage some students to give an hour every Thursday afternoon to help with the children's handiwork in different McAll centers. Miss Leet is sure of six girls; Mlle Berthier believes she can bring the same number; Miss Cann, one girl.

3. Music for Bicêtre: Miss Cann will take charge of the musical hour for the old people at Bicêtre. The programmes for two Saturdays each month will be cared for.

4. The recital which M. Marcel Dupré is to give in favor of the McAll Auxiliary will be announced in the different student centers. Mlle Berthier said: "It is unfortunate that a meeting for students has just been called by *L'Accueil aux Etudiants* to meet Maréchal Foch on the same afternoon."

5. Orders for the McAll Christmas Cards were taken. At least forty will be distributed by the members present. It was hoped that another year the Christmas Card may be made by a French artist and contain a French verse.

The meeting adjourned at 6.30 p. m.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

—By Permission, John Oxenham



LA BERNIERE: SOME FRENCH FRAMS WAVING THEIR GREETINGS TO
THEIR FRAM FRIENDS (JUNIORS) IN AMERICA

IN THE ORPHAN COLONY

MME ROUSTAIN

Among the children of our little family there are some who have no relatives at all and who consider *Villa Bonne Humeur* as their real home. For instance, little Louissette whose father, mother and grandmother died at short intervals. For nearly four years she shared the life of our orphans and now that she is able to support herself and has found a home in a Protestant family, she writes: "How much more fortunate I have been than some of my friends who have to go home to their mothers, or aunts, where they have only bad examples and where they are not allowed to go to church. I believed myself to be the most unhappy of all when my parents died, but now I thank God for having been placed in a home where I have come to know Him and to love Him."

We have had the joy this year of witnessing the baptism of three of our boys. One of them was too young to understand what it really meant, but the two others came of their own accord, in fact no one in their family knew the Protestant custom. These two boys are now at the Protestant orphanage at Lémé where they follow their religious instruction with real interest and devotion.

As an assistant in the kitchen for the coming winter we have taken on a girl of fourteen, the unfortunate daughter of a wretched mother whose sole idea seems to be to make her unhappy. For the first few weeks of her stay at Châtillon we were in doubt as to whether we ought to keep her on account of her vulgar manners, but every one pitied her profoundly and all the children surrounded her with their love until after a few weeks we no longer heard the vile songs that she had been in the habit of singing in the factory or at home, but in their place from morning till night the house resounded with the hymns which she had learned with surprising rapidity. A transformation has taken place in the soul of this child which once more assures us that out of the saddest and vilest surroundings God can pluck "a flower for His crown."

It is not only the children who come to know the Saviour but sometimes also their families. For example, a grandmother wrote me recently, "What you did for my grandchildren with-

out even asking me whether I were a Protestant or not made me want to know your religion and I am happy to tell you that several months since I united with a Protestant church."

Scarcely do the first leaves begin to appear when eager mothers come to enroll their children. The number this year was much greater than last summer and we were obliged to refuse many for want of dormitory space. All the children carry home such joyous memories of their weeks with us that if they could they would bring all their comrades with them, but our limitations force us to reserve all the space possible for war orphans. What answer, however, could we make to the three little sisters who with glowing eyes begged to be allowed to join us: "Oh, do please take us, for papa is dead and we are truly orphans!" We could but say "Come" and make a place for them.

MARSEILLES

(The following letter has been received from Miss Emily M. Newton, the sister of H. Edward Newton. The readers of the RECORD who for over forty years have followed the development of the McAll work in Marseilles under the successive directorships of M. Lenoir, M. de Grenier-Latour and M. Biau will be grateful for Miss Newton's intimate appreciation of the present director, M. Sabliet.)

It was when we were at the *Conférence* at Dieulefit, a tiny French village in the Drome, that we met Monsieur Sabliet, one of the *mutilés* of the war and also one of Christ's faithful soldiers and servants. Day by day we saw him directing the business details of the *Conférence* and we were attracted by the light in his face. We learned afterwards that he had volunteered to "serve tables" in order to free the leaders of the *Conférence* for spiritual matters. He gave us a cordial invitation to visit his work in Marseilles and we made prompt use of it on our arrival there a few weeks afterward.

It was quite late one October afternoon when we reached his tiny home and were ushered into the small living room. On one side of the dining table we found Monsieur Sabliet, surrounded by his books, preparing a Bible lesson. On the other side sat two little girls, Geneviève and Marthe, copying a writing lesson, while little André looked at a picture book. Perfect quiet reigned. Madame Sabliet too gave us a warm welcome. The house became familiar to us afterwards as a real home; small as it was, we found it a Christian centre for many. Around that table we shared more than one simple dinner prepared by Madame Sabliet and on another occasion we were invited to meet several earnest Christian friends at tea. One of them, a Y. W. C. A. worker, in Marseilles, said to us: "When I am tired and perplexed and need comfort and advice, I come here where all is peace and joy and trust in the Lord Jesus and I feel refreshed and encouraged." This, in a crowded little

house full of small children with no servant to share the work of Madame, showed us what practical Christianity could mean.

Now we wish we could tell of our intimate talk with Monsieur and Madame Sabliet and their friends. We were kept in grateful surprise at the way those ardent young people, some of whom had only recently been brought to a vital knowledge of Christ through M. Sabliet's meetings, counted it no strange thing to suffer in the service of our Lord, and it was but natural when the tea-party closed that it should be with prayer to Him in Whom we had found ourselves so quickly united.

One young man whom we met that day was ambitious to serve his Lord. He had just passed with honors the Paris Beaux Arts examinations. He was talented and artistic, but he had met the Lord Jesus Christ and no honor appealed to him save the preaching of Christ and bringing souls to Him. His family and friends were indignant, but he had made his choice—for Christ's sake he would sacrifice earthly prospects and family ties. Today he is doing his military service in Morocco and winning soldiers to his Lord.

It is not for me to tell Monsieur Sabliet's life story, but he too for the sake of the Lord Jesus has relinquished business interests (he is a silk expert) and home comforts and gladly preaches the Gospel in the various mission halls of *La Mission Populaire Évangélique* in Marseilles. Poor little preaching places, yet always full. Numbers, however, do not count with M. Sabliet, only souls won for Christ. From these sordid groups lives supposedly lost are found again. It is a work requiring love and patience and perseverance and above all an intensity of personal knowledge of Christ Himself.

HOME DEPARTMENT

The New York Annual Founder's Day Luncheon was held on Wednesday, January 18th, at the Young Women's Christian Association, in Lexington Avenue. A hundred covers were laid and on the speakers' platform, at either side of Miss Boice, were seated Miss Flagg, President of the Hartford Auxiliary; Mrs. Mead, Vice-President for New Jersey and formerly President of the National Association; Mr. Reginald McAll; Pastor Charles Boury, a post-graduate student at Union Seminary, and the Field Secretary. Addresses were made by Miss Flagg, M. Boury and Mr. Berry.

Since Miss Flagg's recent months in France and her intensive study of the McAll work, she has been much in demand as a speaker among the auxiliaries. Her most recent talks have been given in Hartford, Boston, Easton, Plainfield, Montclair and Philadelphia.

A Friend in Need The announcement in the January RECORD under the half-tone of the fine, old barn at Frèsnes-l'Archevêque "which \$1,000 would transform into a dormitory and enable twenty additional boys to spend two months in God's great out-of-doors," resulted in an inquiry and a cheque to cover the amount. The generous donor desires to remain anonymous.

Another most generous donor who also desires to remain anonymous, but who through all her life has been a supporter of the McAll Mission, has contributed a handsome sum to recondition entirely the Vacation Colony at *La Bernerie*. This will mean not simply a thoroughly refurbished and refurnished summer home, including dining hall, library, dormitories, but also the last word in bath rooms and every sanitary equipment.

Prosperity Shop A very successful entertainment given recently in the interest of the Prosperity Shop was managed by a capable young woman of the Junior League and the "rummage" brought in realized \$500.

Paris Auxiliary A most delightful occasion was the recent organ recital, at the American Cathedral Church of the Holy Trinity, given by M. Marcel Dupré, Professor of the Conservatory of Paris, formerly organist at Notre Dame and well-known in this country. This recital was given as a benefit for the Paris Auxiliary of the American McAll Association and netted over 8,000 francs.

The church was filled by music lovers and representatives of the Protestant churches, both French and American. The state flags, contributed at the time of the dedication of the pews in memory of those from each state who gave their lives during the Great War, added impressiveness to the wonderful music. Dean Beekman and Dr. Goodrich made short addresses. The boy scouts gave out the programmes and took up the collection. The thanks of the Paris Committee and of the Committee of the American McAll Association are hereby extended to Miss Patterson who through this delightful occasion has made the McAll work so much better known to a new public.

Brooklyn Mrs. Kelley made an address before the Women's League of the Memorial Church and in introducing her Mrs. Ide remarked that the Brooklyn Auxiliary had been in existence for forty-four years, during which time it had contributed \$93,000 to the treasury of the Association.

Montclair Through the will of Mr. Murdock Howell, a legacy of \$1,000 has been received by the Association.

Ithaca The McAll circle lost a valued friend and supporter in the death of Miss Charlotte E. Williams, a sister-in-law of Mrs. Henry Williams, treasurer of the Society. Having given regularly to "McAll" for a number of years, Miss Williams left in her will a legacy of \$100.

Relief On December 1st, a crate valued at \$369 was shipped from Elizabeth. No further shipments will be made until April and this will be the last until October. All those wanting to take advantage of the April shipment, and it is hoped that many will so want, should get their parcels or boxes to Elizabeth by the first week of April.

Pittsburgh and Sewickley On Friday, February 3d, Mrs. Wallace Rowe entertained the Pittsburgh Auxiliary in her home on Morewood Avenue. The occasion was in celebration of the Fortieth Anniversary of the Auxiliary and the speaker was Mrs. Frank B. Kelley. It was also the Twenty-sixth Anniversary of Mrs. Charles H. Spencer as President.

The day before, in Sewickley, Mrs. Kelley also addressed a large gathering at the home of Mrs. Wardrop.

At these meetings substantial sums were contributed for the painting of the huts and for the water supply at the St. Quentin Vacation Colony.

Secretary for Children's Auxiliaries With the resignation of Mrs. Ravi Booth, Mrs. Henry Woods LeBoutillier has been appointed National Secretary for Children's Auxiliaries. Mrs. LeBoutillier's address is 478 Harper Avenue, Drexel Hill, Philadelphia. All communications should be addressed to her.

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION
FROM AUXILIARIES AND CHURCHES**

December 5, 1927—February 5, 1928—\$15,604.75

MASSACHUSETTS, \$692 00		PENNSYLVANIA, \$4,768 60	
Boston Auxiliary	\$369 00	Drexel Hill	\$40 00
Pittsfield Auxiliary	108 00	Easton Auxiliary	144 00
Springfield Auxiliary	215 00	Moylan	6 00
CONNECTICUT, \$1,118 30		New Sheffield	2 60
Hartford Auxiliary	\$672 00	Philadelphia Auxiliary	3,030 00
New Britain Children's Auxil- ary	36 00	Philadelphia	500 00
New Haven Auxiliary	262 50	Pittsburgh Auxiliary	1,026 00
Norwich Auxiliary	147 80	Warren	20 00
NEW YORK, \$3,809 46		MISSOURI, \$50 00	
Albany	\$36 00	St. Louis	\$50 00
Brooklyn Auxiliary	91 00	DELAWARE, \$6 00	
Buffalo Auxiliary	998 00	Wilmington Auxiliary	\$6 00
Buffalo Junior Auxiliary	18 00	DISTRICT OF COLUMBIA, \$152 00	
Buffalo Children's Auxiliary..	36 00	Washington Auxiliary	\$152 00
Flushing Junior Auxiliary ...	6 65	MARYLAND, \$410 00	
Ithaca Circle	357 81	Baltimore Auxiliary	\$360 00
Estate Miss Charlotte E. Wil- liams	100 00	Baltimore	50 00
New York Auxiliary	1,827 00	FLORIDA, \$36 00	
Rochester Auxiliary	108 00	Gainesville	\$36 00
Syracuse	18 00	ILLINOIS, \$350 00	
Troy Auxiliary	208 00	Chicago	\$300 00
Utica	5 00	Lake Forest	50 00
NEW JERSEY, \$2,946 00		MINNESOTA, \$229 00	
Belvidere Auxiliary	\$36 00	Minneapolis Auxiliary	\$200 00
Bloomfield	50 00	St. Paul Auxiliary	29 00
Elizabeth Relief Depot	10 00	FRANCE, \$40 00	
Englewood	150 00	Paris	\$40 00
Maplewood Fram	36 00	Per National Children's Auxil- iary	\$64 70
Montclair Auxiliary	244 00	Per Needlework Guild of Amer- ica	274 50
Legacy, Mr. Murdock Howell.	1,000 00	Per Sale of Christmas Cards..	658 19
Auxiliary of the Oranges	1,081 50		
Plainfield Auxiliary	280 00		
Princeton Circle	58 50		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

OFFICERS

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First Vice-President

MRS. JAMES C. COLGATE, 270 PARK AVENUE, NEW YORK

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